
Work Ethics in Japanese Culture

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Abstract:

The civilized renaissance of any nation determines the parameters of its success from its failure, the culture of the country, and its moral reference.

The work ethic in Japanese culture was distinguished by its validity and effectiveness on the ground, with evidence that these days have proven this to be true, because it is the one that pulled Japan in the modern era out of the era of underdevelopment, and brought it into the era of development and prosperity, and it is the one that rebuilt the destroyed Japan after the Second World War, and made it in Ranks of developed countries, despite Japan's poverty of natural resources.

To this day, the ethical values of work in Japanese culture still prove their validity, and force the world to respect them, and the need to adopt them, after capitalism failed to prove its validity, and it contributed to the destruction of many moral values called for by instinct and human need, such as group spirit, sacrifice, When it is lost, the person is lost with it.

Keywords: Japan, Renaissance, work ethic, community spirit, identity, job.

1- Introduction:

The Japanese Renaissance in the modern era during the reign of Emperor Meiji, and in the contemporary era after World War II, is considered a miracle of civilization by all standards, unprecedented in world history, both in the speed of its completion, and in the comprehensiveness of its introduction.

There is no doubt that these two miracles did not come from a vacuum, but were behind them many factors, all of which came together, to finally create an exceptional civilized situation and an integrated renaissance.

The most important of these factors is the "work ethic in Japanese culture", which has effectively contributed to the renaissance of Japan, and the advancement of development, until it became the subject of study and admiration of the world.

The question is: What is the work ethic in Japanese culture? How did you contribute to the Japanese renaissance?

2- Factors that make up the Japanese personality

2.1 Religion

Religion has a pivotal role in the formation of the human personality, and the drawing of their basic features. The Japanese people, like other human peoples, believed in God, although they did not delve deeper into spirituality like the Indian people.

The most important religions that the Japanese people believed in, we find:

2.1 Shintoism:

It is the oldest religion known to Japan, and it is, as Motohiza Yamakaji said: "The inner conscience of the Japanese personality, it is the heart of Japan's culture and the source of its supreme values." (Daher, 2017, p. 152).

It is a collection of ancient legends. Among its most important doctrines are ancestor worship, sanctification of nature, and religious freedom. It was these three faiths that shaped the Japanese character, the reverence of ancestors, in which the national spirit, the reverence of the emperor, and respect for rulers and officials grew. And the sanctification of nature: instilled in her a love of beauty to the point of worship. Religious freedom has made her accept all different beliefs and ideas. (See: Daher, 2017, pp. 157-152)

Therefore, Emperor Meiji chose it as the official religion of Japan, because it serves his national project and his future vision of Japan.

2.2 Buddhism

Buddhism came to Japan in the sixth century, but it has had a great spread and a profound influence on Japanese society, because its teachings touch on the Japanese spirit of beauty, discipline, community comfort, and self-transcendence. Zen was the most widespread Buddhist doctrine in Japan, teaching "practitioners to respect nature and living beings, freedom from matter and renunciation of desires, success, dislike social recognition, and detachment from narcissistic claims." (Daher, 2017, p. 154).

2.3 Confucianism

Although Confucianism was late in entering Japan, it influenced Japanese thought more than it affected Chinese thought in its original homeland, such as the obligation to respect the great and the man, to spread peace, to respect social territory, to protect the family, obedience to the ruler, absolute authority of the father, collective spirit, respect for traditions and customs, and others. In short, Confucianism created "a bond of common interest, a common outlook, and common values among samurai." (Khan, 1993, p. 47).

The influence of Confucianism is still strong today on the Japanese character, or as Reichau put it, "Confucianism still lies beneath the surface." (1989, p. 287) Even though "the Japanese citizen today does not consider himself a Confucian at all, we find that all Japanese are, in one way or another, almost Confucian." (1989, Rayshawar, p. 287).

These three religions are, as Inazu Netobi calls them, "the three ribs that formed the basic concepts of the bushido system, i.e. the spirit of Japan or the spirit of the samurai, as a system of beliefs and determinants of behavior of the Japanese, and they are still alive despite the disappearance of some of their manifestations, the samurai with his uniform, sword and military features have disappeared from Japanese life, but the spirit of the samurai is still active and active" (Daher, 2017, p. 155).

2.4 The Emperor

The Japanese people revere the emperor, to the point of worship, because he believes that he is a descendant of the gods, and the book "Kojiki" of the Shinto religion: "is entirely devoted to proving the divine heavenly origin of the Japanese islands, and their emperors from ancient times until now, and there is no separation between the divine Japanese and the divine emperors." (2005, p. 18).

Despite the profound political change that Japan witnessed after World War II, and the reduction of the USA from the power of Emperor Hirohito, who contributed to the war and the destruction of Japan. However, he remained the de facto hidden ruler of Japan, and so he said as he was dying in the fall of 1988: "The emperor has no powers, but he is the source of all powers" (Smith, 2001, p. 283).

It is not "the nothing sacred" as Smith says (2001, p. 281). But it is the "sacred thing."

The emperor and dweller in the Japanese subconscious, therefore, will remain the center of governance, consensus, and change in Japan for all time, he is God and Father.

2.5 Nature

Man is the son of his environment, a correct saying that applies to the Japanese man who was shaped by harsh natural conditions, and made him a strong-willed, impatient, coherent spirit, and integrated minded personality.

3. Work Ethics in Japanese Culture

The leader of the modern Malaysian renaissance, Mahathir Mohamad, attributed the secret of Japan's development to work ethics in Japanese culture: "I concluded at an early stage that the work ethics of the Japanese, and their great dedication to their work, enabled them to recover from the war very quickly" (2014, p. 443).

The most important of these ethics are the following:

3.1 Breathing the Japanese Spirit

Love of one's homeland is a motto that is used in most countries of the world, but it is a real reality in Japan. Those who said, "The religion of the Japanese is his patriotism" were true. (Haiba and Mimar, 2018, p. 55)

The love of Japan lives in the mind and heart of every Japanese, and in a strange way. Japan's development and superiority at the global level,

It worries every loyal Japanese person, and makes them sleep. He sees himself concerned, and so he sacrifices to the point of "absurdity" in order for Japan to remain first.

Hard work, a form of Japanese love for his homeland, says Mohammed Shabana: "The Japanese citizen believes that the good performance of his work - no matter how simple - is a contribution to the elevation of his country." "It's impressive to watch the cleaner perform on the street with enthusiasm and precision, as if the whole future of Japan depended on how well he did his job." (1996, pp. 82-83).

In the Asian qualifiers for the 1994 World Cup, when the Japanese sports public collectively cleaned the sports stands on which they were standing with Professor Khalifa after their team ended with the Iranian team. (Al-Munif, 1998, p. 80).

Returning home is also a sign of devotion to him, and the Japanese proverb says, "Anyone is happy to be like Aulis who has returned to his homeland." "Returning home and to Japanese nature is one of the characteristics of the Japanese and it gets more intense and heated as the Japanese get older." (Kawasaki, 1988, p. 46)

To keep this spirit burning in the hearts of the Japanese, the Japanese state is keen to keep it alive in the hearts of the Japanese, for example, the workers of the Matsushita Foundation chant, in order to build a new Japan. We unite our strength and our souls to do everything we can by raising production to sell our produce to the people of the world and at the end the hymn ends with an exclamation: I believe, industry, I believe, I believe, I believe harmony and sincerity." (Bounaman, 2014, p. 145) The creed of every Japanese is Japan first and foremost. It is above all, and above all.

3.2 Adherence to Japanese identity

A Japanese proverb says: "A fruitful tree derives its strength from its roots."

Just as the Japanese people have given us lessons in patriotism, we see them also giving us other lessons in holding on to identity.

The identity of the Japanese man is his soul, his depth, his covenant with his past and ancestors. Therefore, identity was taken for granted and does not accept discussion, and the principle of change in all policies.

In short, identity is the first priority in Japanese thinking," says one principal, "Teaching young people truthfulness and truthfulness is important, but the most important thing is to teach them to be Japanese." (Smith, 2001, p. 109).

This pride in identity, and the insistence on clinging to it, in all matters, and all eras, is a unique case in the history of nations, and an exceptional ability to withstand the currents of

invading culture, Drucker says: "You, the Japanese, are the only country, and the only people who have been able to balance between their valuable cultures of particularity, and modern Western culture:" (Japanese Radio and Television Corporation, 2008, p. 28).

"The era called Meiji is unique, one of the most interesting eras of history, and there is no example of what happened in any other country," he says. What makes Meiji Japan unique in world history is the attempt to build modern society and systems on traditional Japanese foundations.

Since the Meiji era, several developing countries have tried to do as the Japan Meiji did, but they have not been able to do so. Modernization in India or China depended on the destruction of past traditions. Let me give a simple example of putting modernity above tradition.

You, the Japanese, transformed the Edo-era feudal system into groups of corporations that inherited the Edo-era system. In this system, the prefecture is recognized for its broad autonomy of administration as a component of the system, and at the same time owes full loyalty to the Bakfu government. Every company and group of companies in Japan has inherited this system. This system has been a resounding success, and we do not see it in history." (Japanese Radio and Television Corporation, 2008, pp. 33-36).

The Japanese realized that adhering to the original identity was the basis for achieving the renaissance, and therefore took from the West everything that was useful and appropriate to its cultural environment. As for the Arab, when he was ignorant of this civilizational equation, he wasted his identity and time in Western bars and salons. When he returned to his country, he returned deformed, empty-minded, and therefore became a demolition agent rather than a builder.

3.3 Lifelong learning

Japan is a resource-poor country, and therefore, the Japanese leadership realized that science is its only means of development, and placed it at the top of its priorities: "When the Emperor of Japan was asked about the most important reasons for his country's progress in such a short time, he said: "We started from where others had finished, learned from their mistakes, and gave the teacher the immunity of a diplomat and the salary of a minister." (Bounaman, 2014, p. 107).

The motto of the Ministry of Education of Japan in 1872 was "Not a single illiterate will remain in Japan." (Daher, 2017, p. 30).

Despite the quality of education in Japan, Japanese people continue to seek knowledge and develop their skills: "The Japanese have a deep-rooted belief in the ability of human beings to be educated and the ability of society to reach perfection. As Robert Smith stated, "I don't think for a moment that Japan is a romantic society, nor do I think it's perfect. Most Japanese people think so, but I think there is a great advantage in this world for people who constantly assess their shortcomings and deeply believe that even the less fortunate could become better if not for one's children. They seem to be telling themselves that the global community can be a better place if we all do what we can, dedicate our efforts to fully develop our capabilities, and contribute to the overall project of which we are directly responsible, and that a society can only be made better if all its members do what they should be doing." (Khan, op. cit., p. 115).

Taiichi Ahonu invented the kaizen philosophy. The bottom line of this philosophy is " to make a slow change in business, but it must be continuous."

- The obvious effect.
- Focus on the most strategically important places.
- Achieve quick results.
- Maintain its continuity. (Haiba and Architecture, 2018, pp. 47-48).

It was intended to develop industrial and economic enterprises, but it was soon generalized to all sectors and became a "philosophy of life". It is usually inherent in the Japanese character that strives for perfection and reaches the limit in what she does.

It has achieved great results, with minimal efforts and money, so that creativity and organization have become an essential part of education, education and application. Japanese products were notorious, and the British would say "Made in Japan" to discourage people from buying them. Their automatic games were short-lived. But the Japanese genius has gone beyond that, and the word has become her pride." Seichiro Honda, founder of the automaker Honda, was a trained engineer, but he was an ordinary mechanic who made motorcycles, however, he developed a completely new engine for small motorcycles, and when it was first introduced in the United Kingdom, British engineers were stunned, for the elegance of the engine design and likened it to the wristwatch mechanism. p.446).

3.4 Sanctification of morality

Ethics in Japan is the presumption of science, and the Japanese school is keen to instill morality before teaching science. A journalist asked the Japanese Minister of Education about the secret of Japan's progress, and the minister replied: "The secret is due to our moral education" (Haiba and Mimar, 2018, p. 42).

The Emperor's speech in 1871 stated: "Obedience to parents, sympathy for brothers and sisters, spreading goodness, continuing education and instilling a love of the arts, interest in the development of full moral abilities and powers. Always respect the Constitution and obey the law. Offering oneself to serve the nation with courage." (Haiba and Mimar, 2018, p. 30)

The Japanese child receives morals from an early age, and instilled in his personality through his practice on the ground,

In order to become an effective habit with the days, it is the daily duties of a child in the Japanese school to clean the school with the teacher every day for a quarter of an hour, brush teeth after eating, respect for time, professional ethics, and respect for religious and jaw differences, creating a humble, upright, disciplined, and largely disciplined generation." (See: Haiba and Mimar, 2018, p. 44)

3.5 Sanctification of work

The story of student Takeo Osahira is a microcosm of Japanese philosophy that sanctifies work. The summary of his story is that he went to Germany to obtain a doctorate, in mechanics, but stopped, and devoted himself to making an engine similar to what the Westerners do, and after hard work, and many years, he was able to achieve his dream, "This is how we owned the "model", which is the secret of the power of the West, we transferred it to Japan, we transferred the power of Europe to Japan, and we transferred Japan to the West. Then we went and prayed in the temple, and then I slept a full ten hours, for the first time in my life in fifteen years" (Bounaman, 2014, p. 128).

The reason for this reverence for work in Japanese culture is that the Japanese see it as the means to achieve everything. (Khan, 1993, 116).

It is also a spiritual pleasure, before it is a means to a material end, and therefore the Japanese worker finds during his work a pleasure comparable to that of a worshipper in his niche. The factory is the niche of the Japanese worker. There is a big difference between those who view work as spiritual pleasure, and those who view it as an imperative. The Buddhist proverb says: "He who owns the corner of the art of living makes little distinction between his work and play, between his toil and his emptiness, between his mind and his body, between his education and recreation, between his love and his religion, he hardly knows this from that, he simply springs his vision of superiority in anything he does, leaving it to others to decide whether he works or plays, but he always does both" (Tharu, 1995, p. 199).

Therefore, Japanese society is so addicted to work that anyone who enters the house before nine o'clock at night is seen as "disappointing the family in front of the neighbors, because he

is considered unimportant in the institution in which he worked. It is not surprising to find that working hours may extend until nine or ten o'clock in the evening, and may even continue throughout the night, and the annual leave ranges from two to three days only a year" (Abu Qahf, 1998, p. 42).

What's more, the vacation in Japan is so short that it rarely exceeds a week. Shugairi said: "We asked the employees how many days of leave you take in a year, they said: ten days, and some of them said: we did not take leave. When I asked him, 'Don't you have the right to take a vacation?' he said, 'Yes, but if you take a vacation, it puts pressure on my co-workers.'" (2009, p. 86).

In 1954, Japan's exports totaled \$1.6 billion, in 1955 it was \$2 billion, in 1956 it was \$2.5 billion, and in 1960 it was worth \$4 billion. (Darwish, 1994, p. 219).

But the continuous work, and the exaggeration of its sanctification, has lost the pleasure of enjoying life, and caused great health damage to the Japanese person, prompting the Ministry of Health to establish 500 clinics spread throughout the country to treat cases of workaholism. This led to outrage among trade unions, who assured the ministry that, what the study calls addiction is nothing but a "passion for work" that has brought the country to such an international status. Therefore, "the workers unanimously decided to continue working on the proposed day off with a complete waiver of the day's wages, and the government acquiesced to workers' demands to continue working." (Al-Munif, op. cit., p. 103)

3.6 Communal spirit

Japanese society is like a beehive or ants that move together, create together, and weaken while they are scattered.

It is a society that prioritizes the group over the individual, loves to work as a team, and finds the individual the most enjoyable within the framework of the group. And out of his love for her, he likes to attribute his individual creativity to her. An outstanding leader, an inspiring leader has no place in Japanese culture.

The child is raised on this social value in school, where "the students distribute the food - milk, bread and other dishes - on trays for each classmate in their class, and it is really fun for the students to eat each other, everyone eats the same thing even the teacher of credit, and after lunch, students assigned to lift the things that were used for food." (Haiba and Memar, 2018, p. 70).

Emperor Meiji refused to abandon the collective spirit and turn to individualism and social rivalry, which the West believed in.

His outlook was correct, and Japan greatly helped in its development.

The company in Japan is managed in a group spirit, and the simple worker in it, has the freedom to express his opinion, and criticize what he sees wrong,

Because the decision in Japanese companies is shared by all workers, and is taken from the bottom up, not from the top down as in Western countries, to create a "consensus" (nimawashi), which means planting the whole tree, including the soil that nourishes its roots and stops its death. (Al-Munif, 1998, p. 97).

Kissinger says, "It's hard to know who you're dealing with in Japan, and you can't attribute success to a specific individual. In meetings, you find their elder talking and everyone with him sitting silent, and you think that they have no role in the discussions, and you discover later that the authority is with these small ones and not their elder, because the responsibility is collective (Al-Munif, 1998, pp. 94-95).

The company strengthens the spirit of the community by building good human relations among workers, conducting courses, parties, and group trips. It also requires promotion to win the hearts of the community. (by Ezra F Vogel, 1996, p. 71).

In order to avoid disagreement that may occur between workers, and does not achieve the required consensus, the Japanese believe that collecting adequate information is the best way

to resolve the dispute, and avoid psychological effects and wounds. (by Ezra F Vogel, 1996, p. 65).

In Japanese companies, "personal innovations are not highlighted among Japanese, and they consider it a moral flaw." (Kawasaki, 1988, p. 95).

In conclusion, the company in Japan represents the "family" and not the "barracks", and there is a big difference between working in a family environment and working in the barracks, the former creates a creative cooperative spirit, and immeasurable dedication, for example, "If the final accounts of the year in question appear and the results are negative for the company and losses are achieved, it is very common for all employees to take responsibility for reducing their salaries." (Al-Munif, 1998, p. 94).

The second creates hatred and hypocrisy, like the European worker who has no heart in the company in which he works, and for this, he works only with surveillance and punishment, and is fully prepared to abandon his company at any possible moment.

3.7 Spirit of Challenge

Japanese culture is based on praise of willpower and defiance, therefore, a Japanese child is raised on these morals, as a Japanese mother cannot abuse her son if he cries from hunger and pain. Instead, she says, "What if you stay hungry for a day, cut off your leg in an accident, or if you are forced to commit suicide?"

One of their culture, taken from the samurai in strengthening the will, is to leave children in valleys, expose them to dangers and deaths, deprive them of food, and leave them in the bitter cold.

They also have other methods of developing willpower, such as torturing or controlling the body, such as taking very cold baths in the winter... (Reshawar, 1989, pp. 217-218).

This education has created a strong and solid people, unshaken by storms, undefeated by adversity. Rather, it is viewed positively, and from their popular judgment: "Every grant is wrapped in a grant."

The Japanese man has the ability to accept fate and destiny with the same satisfaction, and instead of screaming and crying goes directly to work and fix the defect, observers pointed out that in the Kantō earthquake of 1923, the Japanese were able to hold on to calm and order. One of the centenarians mentioned to Mr. Ghanem when he was working in a factory, and they were served one meal a day, consisting of only several beans. He even counted them daily, and assured me that their number had not changed throughout that time, and he says: "As soon as the very long working hours are over, we run to the forests, looking for anything to eat, and he says, 'We left nothing that could be eaten except we ate it, even the leaves and trunks.'" (2014, p. 25).

One of the scenes that caught the attention of Europeans was that "executives sit in terrible silence in meetings and do not interfere and leave everything to their boss was the prevailing misconception that they are not involved in decision-making or decision-making, knowing that they are the ones who make the decision for their boss" (Al-Munif, 1998, p. 108).

Patience, and the ability to wait, have become prerequisites in recruitment" and this waiting is intended to give the opportunity to absorb and notice the true value and appreciation of people over time to show their true behavior with more time." (Al-Munif, 1998, p. 108).

3.8 Humility

The Japanese people are very humble, everyone who goes to Japan or cohabits with the Japanese notices this, and the bowing movement, as it is called in Japanese, "Ojiki", that the Japanese do with others, is evidence of their humility and respect for them.

Children learn this behavior at a very early age, and many companies train their employees on how to perform a bow greeting properly. Usually in the case of a strong apology and begging,

it may reach a stage of prostration to show extreme regret and complete submission, this type of apology." (Haiba and Mimar, 1998, p. 51).

Al-Shugairi says: "But what caught my eye is that when we finish meeting someone, he goes out with us out of the building, and continues to bow his head, in appreciation of us, and remains standing until we get the car and walk, which is still waiting until the car goes out of his sight" Al-Shugairi, 2009, p. 21).

Their modesty is characterized by hospitality, great respect for the guest, and a popular proverb among Japanese people is "inside the dining hall even if you eat nothing." (Kawasaki, 1988, p. 11).

Out of their humility is the hidden search for knowledge, although they have become masters of the world, they "seek any knowledge, even in stadiums, enemies and bars." (by Ezra F Vogel, 1996, p. 42).

One of the forms of their humility is that when two people meet, "the one who transmits information to the other, the recipient considers him (teacher) for him and convinces him of the role of the student, and society expects each individual to be a student for some time, and the successful student at any age is admired, and he should show humility, submission, perseverance and self-control" (by Ezra F Vogel, 1996, p. 42).

This is the pinnacle of sophistication, and sound thinking, that man continues to learn, and develop in his abilities constantly, because science does not end, and stopping it, stopping life and creativity.

3.9 Secretariat

Honesty is a habit inherent in the Japanese character: "I lived in provinces that had not been robbed for hundreds of years, where the prisons that Meiji had recently built remained empty and useless," says Lavcadio Hearn. (Durant, dt, 5/1/181).

"There are no thieves or fraudsters in Japan, and if they exist, they are non-Japanese, and there are almost no murders and kidnappings in Japan," Kawasaki says. As for taxi owners, they advertise in the newspapers what they find in their cars so that the owners can retrieve them" (1988, p. 37).

It is said that a Danish sailor arrived at one of the Japanese ports, "and his money was stolen in the hotel where he was staying, so he complained to the police and asked for help, and when his story was published in the Japanese press, people scrambled to police stations to register their names to donate, and the outcome was two hundred thousand yen, and he returned home rich." Kawasaki, 1988, p. 65)

"We threw a wallet in a public place in Tokyo, to see how people reacted. The wallet contained seven thousand Japanese yen (about \$75), which I placed in the midst of a crowded population in the Tokyo market. It took only five minutes, and a woman and her husband came and found the wallet. We watched them to see what they were doing, and at first they were looking to see the person with the wallet. Then he went to the police station (walking about a kilometer and a half) and handed the police the wallet and left? So I came to the police station on the second day, and told them that I had lost my wallet, so the policeman took my data and then called the main station, and within a minute (yes, only a minute) a call came informing us that the wallet is in such and such a police station, so we were given the address, so we went and found the wallet waiting for us, intact as it was when We left it with everything in it." (2009, pp. 20-21).

A comparison was made between Japanese companies and American companies, and they found that the latter had twenty times more legal advisers and seven times more accountants, while Japanese companies had five times more engineers than American companies. (Al-Munif, 1998, p. 90).

Surprisingly, this creation is found even in large companies, for example, "they focus on gaining market share and not on the whole market. (Al-Munif, 1998, p. 306).

The faithful nation has no fear.

3.10 Delivering Efficiency

Japanese management focused on efficiency, and one of the most famous reform leaders of the Meiji era, Shibu Sawa Ichi, believed: "No business will succeed whatsoever, if we don't have the right person to manage it, the business is actually the individual first, anything comes next, no matter how much funding is available, the planning is great, and we don't get the right person to manage it, the money and planning will be meaningless." (Japanese Radio and Television Corporation, 2008, p. 113).

"The merit of the Meiji era is to skillfully extract the hidden abilities that ancient Japan carried... The Age" (Japanese Radio and Television Corporation, 2008, p. 28).

Students who returned from abroad were given prominence and "the result of this was that as soon as the first 20 years after the Meiji Reform, those who received higher education reappeared" (Japanese Radio and Television Corporation, 2008, p. 95).

The country brought in talent from outside Japan, professors and engineers, such as the American economist Edward Dez Deming, who did not find his permission in America. He went to Japan and applied his ideas in efficiency and productivity. He won the Imperial Medal and the Deming Prize, which the Japanese received with pride, just as the world receives the Nobel Prize. Like him, we also find "Judan", the pioneer of quality design, whose ideas and theories in quality management were spread. (Al-Munif, 1998, p. 85)

Japan has realized that the human being is the most important foundation for the renaissance and ensuring its continuation, and therefore focusing on it and investing in it must be a priority.

3.11 Loyalty and obedience

Loyalty to and obedience to leadership, an ancient Japanese creation, was established by Shintoism, Buddhism, Confucianism, and Bushido. Fourth-century Chinese historical accounts describe the Japanese as law-obeying. (Durant, Durant, dt, 5/1/11).

Emperor Meiji worked to spread a militant nationalist ideology known as *ku kutai*, the most prominent manifestation of which is the nation/family, and the family/state. (Daher, 2017, p. 10).

The greatest loyalty that Japanese must offer is loyalty to the Holy Emperor, and to everyone who revolves around him. In the 1889 constitution, they called on the Japanese to "obey him absolutely as an expression of their voluntary acceptance of political leaders and organizations that operate under the supervision of the emperor, issue rulings in his name, and use him as a symbol to ensure the implementation of their reform projects through the organs of the modern state." (Daher, 2004, 226).

Therefore, has peace prevailed in the history of Japan, and the clashes between groups of society decreased, and when Japan moved to institutions, it was a peaceful transition, and the clash and chaos did not occur, and labor and professional unions were highly aware, avoiding protests and strikes that harm the functioning of the economic movement, and resorted to smart peaceful means to alert officials to the anger of workers, such as putting a hand gesture while working. (See: Daher, 2004, p. 275)

The Japanese worker is so obedient to orders that he is careful to carry out the smallest details required, with all sincerity and love, because he sees it as a sacred duty.

3.12. Intelligence

The Japanese people are very intelligent, and a good example of this is that they knew early on how to benefit from Western civilization, without giving up their identity. He also knew how to lay the foundations for building his renaissance, Cato says: "If we talk about the subject of a rich country, and a strong army." In China, the Xin Empire saved the budget for

the purchase of warships on matters of opulence and luxury, but the first fundamental problem is that after being defeated in the Opium Lord, it wanted to buy from abroad warships such as those owned by Britain. In Japan, it wasn't buying warships, the first thing they got excited about was trying to buy a skill for building warships, and that's a big difference." (Japanese Radio and Television Corporation, 2008, pp. 45-46).

One of the signs of his intelligence is that he is very planned, making sure that there is no error in his projects, and that, with long in-depth studies. With short and long-term goals, by experts and specialists, before proceeding with implementation. (See: Shabana, 1996, p. 85). Therefore, by Ezra F Vogel attributes the success of the Japanese economy more to this advantage than to personality traits. (1996, p. 8)

3.13 Effectiveness

Effectiveness is the basis of the Renaissance, says one commentator of Confucianism in the 18th century: "What is useless in the governance of the state, or in the conduct of relations between human individuals, is irreplaceable.... Education is no longer accompanied by effectiveness and life, nor should it be limited to dead theories or meditation." (Durant, dt, 5/1/83).

One teacher told Smith: "My duty is to raise students to become mature and capable of strengthening nation-building, and my basic principle is that everyone can play any role" (2001, p. 108).

Therefore, when Japan's leaders in the modern and contemporary era developed the Renaissance Plan, they immediately began to implement it, and very quickly, without being stopped by the problems, which were great and difficult.

3.14 Discipline

"I used to go out late and I came across a traffic light near the house, and I noticed that pedestrians, even in the late hours of the night and in the absence of cars, do not cross the streets, except when we open the traffic light," says Ghanem Al-Jumaili. (2014, p. 16).

Time has value in Japan, Shugairi said: "We were filming in a market in Tokyo, and the market was open at ten in the morning, we arrived early some time, so we sat outside the market, and the market had a big clock, and it came at nine o'clock and fifty-five minutes, so the employees opened the doors of the market, and there were many customers waiting outside. While we were as well, a person (customer) wanted to enter at 9.58 and God at 9.58, so the employee prevented him, **and said**: The time to enter is at ten o'clock. When the tenth (second) came, the employees allowed the customers to enter, and then we asked her the official, and she said: "We in Japan respect time, and if the President of Japan himself came, he could not enter before the specified time" (2009, pp. 87-88).

Fawzi Darwish says: "The promise of the Japanese does not need to be supported by a threat or writing a contract, and people take care to stand in lines waiting for their turn to ride a taxi, and transportation in a way that may amount to worship." (1994, p. 37).

3-15-Saving

Japanese proverbs abound in praise of savings, including: "Let the number of producers increase, and the number of consumers decreases."

Because the harshness of life taught the Japanese people the importance of saving, and therefore they are today the world's most saving, "Japan's savings rates tripled those in the West in the early years after World War II, and during the period following the dramatic increase in consumer spending, until during the sixties this rate reached almost 40 percent of total national product" (Reshawar, 1989, 21).

It amounted to 60 percent of the national income in 1990. The Japanese per capita rate was 35 percent, while Europeans had 7 percent and Americans only 3 percent. (Al-Munif, 1998, p. 154).

This wealth contributes to the development of the economy very effectively, because it is an additional value in investment, either through direct investment, or indirectly through investment in companies.

3.16. Sense of Responsibility

The sense of responsibility has a strong presence in the Japanese conscience, and the story of the student "Osahir" is a model of the Japanese who is governed by the spirit of responsibility, which made him make sacrifices, which we rarely find in history.

In Japanese culture, "suicide" is a virtue, motivated by negligence or betrayal, because it signifies patriotism.

3.17 Beauty

The Japanese people adore beauty, and Oscar Wilde was of the opinion that England should not "fight France because the French write prose that has reached perfection in his art, so we say that America must seek peace to the last of its efforts with a nation that thirsts for beauty in a sweeping emotion that is almost as intense as its voracious power towards the Sultan" (Durant, dt, 5/1/59.)

As evidenced by the Japanese care for beauty, we find that women are very careful about their dress and grace, "and they stayed from two to six hours styling hair and excelling it. The men also had a share in this beauty, for he looked beautiful, perfumed himself, shaved the front of their heads, and cut the rest of the hair into a braid that they stretched in the middle of that front and back part to divide it in half" (Durant, dt, 5/1/53).

This love was not limited to the appearance of men and women, but reflected on the entire Japanese life, we touch and notice it, in every corner of the Japanese city and village, and its products are an expression of the love of beauty in its grace, and beauty such as winter clothes, fans, sunshades, cups, toys.....

3.18 Permanent Position

The permanent job was not known in Japanese history, but was introduced by the Americans, when they found that it helped reduce unemployment. Eliminate monopolies, and put an end to hunger, destitution and depression. But then it became one of the most important characteristics of the Japanese administration, because it had positive results on the moral and material levels.

An individual who knows that he will spend his entire life with the company, will do his best in work, and devotion to the company. He is also always keen to form a good relationship with all workers, and to stay away from disagreement and unethical methods with them.

All of this is in the interest of the company, which in turn provides the right atmosphere for work, and encourages the worker to develop his skills.

The method of promotion in Japanese management is that the worker remains ten years working on a low salary, without additional incentives to the extent of adequate. After this period has passed, he will be established, and become like his colleagues, in salary and other benefits, (See: Al-Munif, 1998, p. 119).

If the company finds that this worker is not needed, it sends him signals to do so, such as promoting someone who is newer to the service. If he does not resign, he will be ridiculed and underestimated by his staff. (Shabana, 1996, p. 80).

Conclusion:

There is no doubt that the civilizational miracle of Japan in the modern and contemporary era was caused primarily by the "distinguished Japanese work ethic", which is unparalleled in all countries of the world, except in Japan.

All successive governments have ensured that this morality remains alive in the Japanese character, by paying attention to education and spreading authentic Japanese culture that focuses on morality.

Among the most prominent of these ethics we find:

Adherence to Japanese identity, reverence for the national spirit, collective spirit, reverence for morality, reverence for work, discipline, honesty, beauty, spirit of responsibility, effectiveness, intelligence, loyalty and obedience, respect for competence, humility, continuous education, savings, permanent employment, spirit of challenge.

Therefore, we can say that God Almighty gave every nation a secret in its development, and gave Japan morality, which performed miracles.

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